

The Extinction of *Homo Humilis* in Digital Art' Era

Adi Surahman

Universitas Pasundan, Jl. Setiabudhi No. 193 Bandung
e-mail: adisurahman@gmail.com

Abstract

As an art' rite, transitions of human life can also be considered as symbolic actions that seem different from the structure of everyday life; the process of interpreting oneself and reality outside- himself and/or outside-of-his-being. When an individual starts to make himself as a medium of communication in a variety of social relations, sensory experience that exists-and-doesn't-exist in any space may be in sublation' space. It creates objectification processes, involving connectedness between subjects, culture as external forms; and artifacts as objects of human creation. In terms of art practice, the subject externalizes itself through the creation of objects, which are intended to create *differentiation*, then internalize the values of the creation through the process of sublation or recognition. The technological revolution, the acceleration of information, makes recognition an important element in modern art. This study aims to identify the subject (creator, human) process of sublation is seen to always feel dissatisfied with his own creation because he always compares the creation with absolute knowledge or value. It actually goes further when he is approached, so that then what happens is a feeling of endless dissatisfaction and continuous creation for fulfillment; thus, creators are no longer *Homo Humilis* in their humanism. Using a Descriptive Method with Literature Studies, the research identifies that eternal dissatisfaction with the creation is what generates an inexhaustible motivation for further development in a dialectic of art creation in the digital art era. It leads to the recognition of consumption of an intellectual work that is the result of human existence as the individual thinks with his free will. The research concluded that in the technological necessity of Art 4.0 era, the neglect of humanity in social, artistic and cultural practices is very likely to occur; thus making humans lose their potential as *Homo Humilis*, humble creators.

Keywords : *homo humilis, Art 4.0, sublation*

INTRODUCTION

Arnold von Gennep (1960) said that human life is a transition from one situation to another situation and the transitions are considered as a rite, the transitions can also be considered as symbolic actions that seem different from the structure of everyday life, the process of interpreting oneself and the reality outside of oneself (can be seen in Irwing, 1975). In the process, when an individual starts to make himself as a medium of communication in a variety of social relations, he actually moves an

object (event) in front of him or in his mind, and he takes something outside himself (subject) as an object of consumption. Sensory experience that exists-and-doesn't-exist in any space may be in a sublation space that creates an objectification process that involves relationships between subjects, culture, as external forms, and artifacts, as objects of human creation. In this connection, the subject externalizes itself through the creation of objects, which are intended to create 'differentiation', then internalize the values of the creation through a process of sublation or recognition.

However, in this sublation process, the subject (human) is always seen to be dissatisfied with his own creation because he always compares the creation with absolute knowledge or value, which actually goes further when he is approached. So what then happens is a sense of endless dissatisfaction and continuous creation for its fulfillment. It is this feeling of eternal dissatisfaction with the creation that gives rise to an inexhaustible motivation for further development in a dialectic of creation which in Hegel is believed to lead to the recognition of the consumption of an intellectual work which is the result of human existence as an individual thinking with his free will.

MATERIALS AND METHOD

As an adjective form, human is defined as 'humane'. 'Humanism' means 'humanistic'. 'Humanism' is defined as a stream that aims to revive a sense of humanity and aspire to a better association of life (Depdikbud, 1989). Humanism positions humanity as the most important object of study, with its emphasis, especially, on its human nature; which means that with all the qualities of humanity, the potential that exists in humans; psychological, social, and cultural must be the object of comprehensive attention.

Humanism looks more at the development side of the human personality. This approach sees events as how humans build themselves to do positive things. This vision of humanism is aimed at perfecting humanity. That goal must be achieved through a humane process, namely humanization, which itself implies hominization. Man not only has to be homo (human): he must also be a human homo, meaning higher culture. It also includes subtlety (Driyarkara, 2006).

Humanization is humanizing/applying a sense of humanity. Humanism is a doctrine that suppresses human interests and ideals (humanism in the Renaissance was based on ancient Greek civilization, whereas modern humanism emphasized humanity exclusively). The meaning of humanity must always be formulated newly in every

encounter with new realities and contexts. Humanity needs to be seen not as a permanent essence or final situation. The meaning of humanity is the process of being human in the interaction between humans with the context and challenges that continue to develop. Using a Descriptive Method with Literature Studies, the research identifies that eternal dissatisfaction with the creation is what generates an inexhaustible motivation for further development in a dialectic of art creation in the digital art era, which has implied to extinction the homo humilis on art creation.

FINDINGS/RESULTS

Atheistic Humanism: Absolute Contradiction to Human Fatalism

Etymologically, the term Humanism is closely related to the classic Latin word, which is humus which means land or earth. From this term comes the word homo which means 'human' (earth creature) and humanus who show more down to earth and human nature. The same term is the Latin word humilis, which means simplicity and humility (modesty) (Samho, 2013). The meaning of the word humanism shows that the core of the problem is the humanus or man himself, meaning how to form a human being (humanus) that becomes more human (through humanism) and which party or who is responsible for the formation process (humanista/umanisti/humanist) (Samho, 2013).

Conflict with the understanding of fatalism, the belief that whatever happens is determined, Humanism is concerned with human struggle in understanding and interpreting their existence in relations with the humanity of others in the community. Unlike what Baruch Spinoza expressed, it is human desire - like ambition or lust - that prevents humans from achieving true happiness and harmony. But if humans recognize that everything happens because it must happen, then humans can arrive at a really clear awareness that everything is interrelated; and understand everything in a perception that includes the whole in order to achieve true happiness and satisfaction. This is a contradiction to understand Humanism which aims to maximize all human potential, including cognitive potential and intelligence intelligence.

Many people view Humanism as a positive idea because it is reminiscent of ideas such as the love of peace and brotherhood. However, the philosophical meaning of Humanism is far more significant; Humanism is a way of thinking that invites people to turn away from God who created them, and only concerned with their own existence and identity. Humanism as a system of thought based on various values, characteristics, and behaviors that are believed to be best for humans, rather than any supernatural authority. It was this thought which later developed Atheistic

Humanism as one of the basic laying ideas which relates to the thought processes and mechanisms of human subjectivity (feelings, souls, consciousness), which Harari in his book *Homo Deus*, later,

Atheistic humanism is inseparable from the emergence of modernity in Europe around the 17th century. At that time modernization was rolling so fast, growing rapidly, and covering many fields. One of the main fields affected by the modern process is the intellectual field. This process gave birth to intellectual enlightenment with the motto "sapere aude!" which means "dare to use your own reason!". This motto penetrated especially intellectuals at that time. It can be said that enlightenment is the basis of modern life and spirituality. The demand is that humans dare to think for themselves and never believe in something that cannot stand before reason (Djehaniah, 2013).

In the 19th century, all beliefs and hopes of the enlightenment peaked. At that time, enlightened intellectuals or progressive intellectuals, who only believed in the rationale of giving up belief in God. Humanism is almost identical to Atheism, and this fact is freely recognized by Humanists. There are two important manifestos/statements published by Humanists in the past century. If studied, in Atheistic Humanism there is an atheistic dogma that the universe and man were not created but existed freely, that man is not responsible to any other authority besides himself, and that belief in God hinders personal and community development.

Humanists view the universe as self-existent and not created; Humanism believes that man is part of nature and that he arises as a result of an ongoing process; Humanists found that the traditional dualism of mind and body must be rejected based on an organic outlook on life; Humanism recognizes that religious culture and human civilization, as clearly illustrated by anthropology and history, are the product of a gradual development due to its interaction with the natural environment and its social heritage. Individuals born in a particular culture are largely shaped by that culture; Humanism states that the nature of the universe depicted by modern science makes any supernatural or cosmic guarantee for human values unacceptable; There is a belief that time has passed for Atheism, Deism, Modernism, and some kind of 'new thinking'. Humanists assume that humans are all centers of activity by leaving the role of God in their lives. Reason is the center of rationality.

Atheistic humanists position the world analyzed with arguments that can be accepted rationally or by common sense. Science is not just knowledge, but summarizes a collection of knowledge based on agreed theories and can be

systematically tested with a set of methods that are recognized in a particular field of science. Viewed from the perspective of philosophy, science is formed because humans try to think further about the knowledge they have. Science is a product of epistemology (Bertens, 1989).

Every scientific activity must depart from the concept, because the concept is a structure of thought. Sontag (1987) states that each concept formation is always associated with four components, namely, reality, theory, words, and thought. Reality will only be a mystery if it is not revealed in the language. Theory is the level of understanding of something that has been tested, so that it can be used as a starting point for understanding other things. Words are a reflection of ideas that have been verbalized. Thought is a product of human reason expressed in language. All of which will form an understanding in human beings, this understanding is called the concept. For Thomas Khun, normal science is science in the sense of the process.

Humanism considers that the truth of science is not as absolute as the truth in religion, but is 'temporary', meaning that it can be refuted if new theories or evidence are found. In history, this temporary can be in the form of different interpretations of an event. This difference can be accepted as long as it is supported by accurate evidence. It is this temporary which makes science continue to develop. It is this temporary, which then gives birth to the view that reason is the center of rationality for the various perceptual processes that occur. Humans, not only enough to anchor themselves in the faith, if it aims to achieve true truth in understanding the world and the events that take place in it.

DISCUSSION

The Extinction of Homo Humilis in the Era of Modern Science: Rationalism states that reason is the basis of certainty of knowledge. True knowledge is obtained and measured by reason. Intellect uses rational concepts or universal ideas. The concept has a form in the real world and is universal, abstraction of concrete objects. Though the concept of humanism has no logical connection to Atheism because it is a neutral notion of humanity that aims to affirm human dignity as human beings; nor is the concept of religion or God so that Humanism should properly replace religion because it is not equivalent to it; thus, if it turns out there is a Humanist who rejects religion, then he is no longer worthy of bearing the label of Humanism which is the ontological concept of authentic human existence which aims at humanity. This rationale makes the term Atheist Humanism a contradiction in terminis (Subianto, 2013).

By positioning that reason is the center of rationalization, Humanism has enormous implications for the development of science and technology. Technology is considered capable of answering questions throughout history, three fundamental problems that concern humans, namely hunger, disease, and war. The visual narrative of this condition becomes a dialectic that continues to grow, becoming another great narrative, for example 'now hunger is still there, but the number of people dying from obesity is far greater'; the war likewise, as Harari revealed in *Homo Deus* - *"In 2012 the war killed 120 thousand people, while the suicide rate had already reached 800 thousand people."* - gunpowder and aggression are now swapping places with melancholy and depression as a cause of death of *Homo Sapiens* in large quantities.

It is also the development of these narratives that later become the basis for laying ideas on a bigger, more courageous agenda to be achieved by humans, "(H) humanity's next targets are likely to be immortality, happiness and divinity ... (W) e will now aim to overcome old age, and even death itself ... And having raised humanity above the beastly level of survival struggles, we will now aim to upgrade human into gods, and turn *Homo sapiens* into *Homo Deus*." This statement reinforces that the brain and the ability of human cognition that continues to develop without limits is a concept that is more explicit and more detailed, intersects with many other elements of civilization, such as religion, state, economic system, arts and how it - the ability of human cognition - changes in itself .

The brain and cognitive development become conceptual constructs of human arrogance, almost in many dimension of life. In it, *Homo Humilis* becomes a developmental story from a sweeping myth. The era of modern science positions humans must increasingly rely on new science and technology, especially biology and computer science, along with various branches such as neuroscience, life sciences, and artificial intelligence. Increasingly, these new sciences will increasingly unveil a veil that has so far remained mysterious, namely the workings of the human brain, the thought process and the mechanism of human subjectivity (feelings, souls, consciousness); kind affection areas which develop the art dimension. The real demand for the development and movement of modern science and science, humans began to examine the Cognitive System of *Homo Sapiens*; in their process to create an aesthaetic' work of human being.

"(T)hey discovered there neither soul, nor free will, nor self-but only genes, hormones and neurons that obey the same physical and chemical laws governing the rest of reality..."—which if the last clause is translated, then roughly will read

like this: "... *follow the laws of physics and chemistry that have also governed the reality around us.*" The algorithm used by Google and Amazon is actually the same as the algorithm that occurs in Homo Sapiens cognitive system every time humans think or make daily decisions. The difference is only in complexity, nothing more.

However, this problem is merely a technical problem. As science progresses, at some point, the ability of algorithms in computers and life sciences will develop in such a way as to exceed the ability of human cognition in every area of life. Moreover, the internet is now increasingly connected in various digital devices as well as forming a popular system called 'internet of things' (IoT). Through this system data or information continues to flow, accumulating into big data that contains everything, from the most personal human life to trade transactions and satellite communications.

Through all of that, referring to what Harari revealed in Homo Deus's book, that then entered its most important point: with the development of algorithmic capabilities in computer networks, with the development of life sciences and neuroscience, what happens to the 'mini' algorithm that operates in Homo Sapiens? Harari gave the answer almost without irony: "... *the two will join, initially only on the surface, but getting deeper and deeper will eventually merge into the same cognitive system. It was then that Homo Sapiens' will disintegrate from within ', not as extinct as Homo Neanderthalensis, but changed into Homo Deus, a human who (resembles) God...*" - which, perhaps, also indicates the extinction of Homo Humilis. And it happens in all dimension of human life, affect all process in art as some rite; creator lost in their translation as *human* (with little h).

CONCLUSION

In the midst of this great transformation, everything changes. Humanism views humans, as beings who have potential and have the freedom to actualize that potential. Art and Science and/or Art Science as part of civilization, provides space for humans to shape their world regarding the resolution of problems that are empirical, real, certain, objective, and universal. The spectrum of these problems, almost pervades throughout the entire life of modern science. The further impact of the development of modernity is the increasingly melting of traditional value systems, simultaneously the erosion of human personal power which is replaced by the power of machines. Autonomy of the subject and the priority of rationality become very repressive, coercive and dominating forces. In other words, under the power of ratio and subject autonomy, humans are actually oppressed and colonized.

Culture changes under global conditions. Different times and continuity exist side by side in hyperculture - a global field in the form of a 'mosaic universe'. The absence of rules allows wide-ranging impact, machines through a network without limits as a form of technological development open the horizon together unraveled in a variety of different identities and ideas, giving birth to a single involvement, a continuum of discontinuity.

Humans who in the view of Humanism should have a role to be able to humanize themselves properly according to their dignity, trapped in the center of rationality that is currently developing in the form of Hyperspace; a truly hybrid and immoral space where everything intermingles and networking with others, space where cultural and territorial markers have been removed, spaces marked by a lack of total distance. Very few (h) umanista principles are still infused with preserving cultural markers and spatial scope. Modernity changes thinking; Hyperspace accelerates Global Hyperculturization. At this point, human humility disappears in what is, arguably, more cultural than cultura, namely as Hyperculturality. Everyone could become A Creator beyond constraint ethic.

REFERENCES

- Aminudin TH Siregar, dkk. (2006). "Seni Rupa Modern Indonesia". Jogjakarta: Penerbit Nalar.
- A. L. Cothey. (1990). "The Nature of Art". New York: Routledge.
- Altman, Irwin. (1975). "Environment and Social Behavior. Privacy, Personal Space, Territory, Crowding". Monterey, CA: Brooks/Cole Publishing Company.
- Baudrillard, Jean P. (2006). "Masyarakat Konsumsi", Translated by Wahyunto. Yogyakarta: Kreasi Wacana.
- Bertens. K. (1989). "Composition of Science An Introduction to Philosophy of Science". Jakarta: Gramedia.
- Damajanti, Irma. (2006). "Psikologi Seni", Penerbit Kiblat Buku Utama.
- Driyarkara, N. (2006). "Driyarkara's Complete Works, Essays of Philosophy of Thinkers Involved in Their National Struggle". Editor: A. Sudiarja, et al. Jakarta: Gramedia.
- Djehanih, Darius. (2013). "Atheistic Humanism (Humanism and Humanities)", Editor Bambang Sugiharto. Bandung: Penerbit Matahari.
- Goffman, Erving. (1990). "The Presentation of Self in Everyday Life". Harmondsworth: Penguin.
- Harari, Yuah Noval. (2017). "Homo Deus: A Brief History of Tomorrow". New York: HarperCollins Publishers.
- Ministry of Education and Culture. (1989). "Big Indonesian Dictionary (KBBI)". Jakarta: Balai Pustaka.

- Muslih, Muhammad. (2004). "Philosophy of Science; Study of the Basic Assumptions of the Paradigm and Theoretical Framework for Science". Yogyakarta: Jalasutra.
- Samho, Bartholomew. (2013). "Classical Greek and Middle Ages Humanism" (Humanism and Humanities), Editor Bambang Sugiharto. Bandung: Penerbit Matahari.
- Senem, Saner. (2008). "The Dialectic of Indifference and the Process of Self-determination in Hegel's "Logic" and the "Philosophy of Right". Thesis Disertation. Stony Brook University.
- Staniszewski, Mary Ann. (1995). "Believing is Seeing: Creating Culture of Art". Penguin Books.pdf, retrieve from www.instituteofchicago.com.
- Subianto B., Antonius. (2013). "Humanism: Alternative Religion? Humanism, Humanity and Humanities" (Humanism and Humanities), Editor Bambang Sugiharto). Bandung: Penerbit Matahari.
- Suriasumantri, Jujun S. (1998). "Philosophy of Science; A Popular Introduction". Jakarta: Pustaka Sinar Harapan.
- Sontag. (1987). "Element by Philosophy". New York: Charles Schibner's Son.